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Health and Holiness.

To many people there is little in common between these two things. Health is a matter of physical fitness, the body and its organs in free and unhindered operation. Holiness, on the other hand, is a spiritual condition, quite independent of, and sometimes in marked contrast to, the physical condition of a person. Thus, body and soul are disconnected in thought, with obvious disadvantages for each. It was in that respect that medieval and earlier times went astray. The emaciated saint seemed the peculiarly holy person, fasting and mortification the means and the measure of holiness. The often sickly and entirely exotic products of the monastery or the nunnery marked the spiritual ideal. To be truly religious was to retreat from the world, with its active, pulsing distracting life. The nourishment of the soul was not possible in the stirring atmosphere of everyday life, where the winds blew freely and often fiercely. The sheltered existence, remote from unrest and disturbance, seemed the only way to secure progress in holiness and purity of living.

Such a conception of holiness was never satisfactory and has now no justification in fact. In their meaning health and holiness go back to one

root idea, that of wholeness. To be healthy is to have no physical weakness, to be in full possession of one's physical powers. To be holy is to be morally and spiritually complete and sound, to exercise freely all one's potential powers of good.

So it stands in the matter of health and holiness. The two belong together, and religion is only fully served when both co-operate. That is not to declare that holiness to a marked degree does not characterise some persons physically weak. We have all known and now know persons of great spiritual attainments who have never known complete health. But where such saints may rise superior to physical weakness, and even by means of it manifest eminent holiness, it is not so with the majority of people. The weakness of the flesh drags down and thwarts the inspirations of the spirit. The disabled body impairs the flight of the soul.

To-day we realise as never before interdependence of soul and body. Its bearings upon education, upon housing problems, upon legislation generally, were never so much in evidence. The influence of mind over body is the basis of many beliefs and the inspirer of many schemes. The question of spiritual healing is now much to the fore, claiming for the soul its powers for bodily restoration. The new psychology lays its emphasis upon mental states and bodily reactions. But the truth thus recognised and now increasingly applied was never more adequately expressed than in the old English poet's words:—

"So every spirit as it is more pure,
And hath in it the note of heavenly light,
So it the fairer body doth procure
To habit in, and is more fairly light
With cheerful grace and amiable sight.
For of the soul the body form doth take,
Since soul is form and doth the body
make."

Notes of the Month.

Although the weather conditions have been somewhat better during September, and occasional fine days have gladdened many hearts, we fear that the harvest prospects are not very cheering for many of our country congregations. We would assure them of our very sincere sympathy in their anxieties. But we trust that even yet more favourable conditions may prevail and the harvest be safely gathered. Elsewhere the outlook has greatly improved in the past few weeks, so that speaking imperially, a bountiful harvest is to be expected. None the less, we still hope that here the reapers may go forth with gladness rejoicing in the result of their labours and of God's continued goodness.

* *

We are glad to call attention to the visit to Ulster of the Rev. W. G. Tarrant, B.A., Editor of our contemporary, 'The Inquirer.' It will be remembered that Mr. Tarrant was asked to deliver the Annual Lecture two or three years ago but was prevented at the last moment, and his lecture had to be read for him. He greatly regretted his inability to come on that occasion and expressed a desire to make reparations on some future date. The latter is now provided by the Temperance Committee of the Church, and our readers will have an opportunity of hearing one of our most distinguished and thoughtful leaders on November 2nd. He will preach at Banbridge in the morning and in the First Church, Belfast, in the evening. At the Conference arranged for the Central Hall, on November 3rd, Mr. Tarrant will be the principal speaker.

* *

With characteristic fore-thought the Belfast Chapter of the Laymen's League is looking ahead and making preparations for the Annual Service in the Ulster Hall. Having two succes-

ses to its credit it is anxious to continue in well-doing. May it receive a full measure of encouragement in its laudable efforts. At first the Month of November was suggested for the service, but on second thoughts, and in order not to clash with another event to which reference is made above, it was deemed advisable to put the service down for December as on the two preceding occasions. We urge our readers to note the date and do all they can to ensure a crowded attendance on December 7th.

* *

So much success has attended the establishment of the Women's League organisation in the North of Ireland, centres that we could ask that other centres might see their way to do likewise. We all know and gratefully acknowledge the splendid work done for all our congregations by the ladies. Without their loyalty and unflinching devotion many of our churches would cease to be. The Women's League takes note of that fact and is not so much desirous of starting more work as of organising and making more effective that now being done. Here, as in so many other departments of activity, unity is strength.

* *

The Unity Guild begins a New Winter Session on October 8th, with a Social in the Rosemary Hall. This Society and its meetings are of interest generally since by means of summer excursions the work of the Guild has become known to many of our country readers. We can speak for the Committee of the Unity Guild, when we say that members of our Congregations generally are welcome at its meetings. If they could see their way to become members that would be better still since a stronger membership would imply still greater unity, not only in the City of Belfast itself, but also between city and country.

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Temperance Notes.

The Report of Committee has not reached us at time of writing, but we know it is considering a "forward movement," and it is very desirable that all our Churches co-operate in whatever work the Committee suggests. We have been promised a visit from the Rev. W. G. Tarrant, B.A., Editor of the Inquirer. All Temperance workers know how keen he has always been in the Temperance Cause. The writer remembers him some years ago in Wandsworth; will never forget the jolly and earnest Monday night Meetings of his large Band of Hope. Mr. Tanant will receive a warm welcome over here. He has promised to conduct the morning Service in Banbridge and Evening Service at the First Church, Rosemary Street, Belfast, on Sunday, November 2nd, and to give the Annual Address the next day. It may be difficult for many of our country enthusiasts to get home after the lecture on the Monday night. But they will find a way, for it is an opportunity not to be missed. Temperance has made great strides in the last few years, and it is glorious to be counted among the helpers. Let us hope our Belfast friends will see that the Church is filled to overflowing (or the Central Hall if that is where the Annual meeting will be held).

Publicans in our Midst.

It has been whispered that some have found it very embarrassing to preach Temperance where one in the Trade happens to be a seatholder. In fact it has been said that certain ministers even hide their Temperance zeal under the bushel rather than have it hurt their publican friends. I do not think this can be true of any in our Denomination. And for two reasons, first our Pulpits are free; the occupant is given full liberty to say what he believes. And second, Publicans in

common with others, like an opinion boldly expressed when it is a conscientious one. Honest convictions honestly expressed never offended even one in the Trade. Cant and Hypocrisy, in Temperance (or any other cause) is met with the contempt it deserves by Publicans and other decent people alike. There is a great deal that a Publican sees before him, from the coign advantage behind the bar, that is far from pleasing to his eye. It disgusts him no less than it does the Temperance Worker. The Publican is as anxious to get rid of drunkenness as we are.

To Secretaries and Others.

Shortly we shall be sending round circular letters to Church Secretaries, or Temperance Society Secretaries, where address is known, and may we ask here that these letters be replied to? Also any question, such as "How to start a Band of Hope"? "Can I borrow a Lantern"? "Where can I get good slides"? and the like will be certainly answered in this column.

P.G.

Sudden Light.

I have been here before,
But when or how I cannot tell.
I know the grass before the door,
The keen sweet smell;
The sighing sounds, the lights around the shore.

You have been mine before—
How long ago I may not know;
But just when at that swallow's soar—
Your neck turned so,
Some veil did fall—I knew it all of yore.

Has this been thus before?
And shall not thus time's eddying flight,
Still with our lives our love restore—
In death's despite,
And day and night yield one delight once more.

DANTE GABRIEL ROSSETTI.

Young People's Page.

This is a tale about a really big boy. This really big boy was eighteen, which, as all younger children know, is not only a great age, but also a very important one. Gerald—for that was his name, though he liked it better when his old nurse called him Mr. Gerald—felt particularly important, for first, he was staying in London with an aunt all by himself for the first time in his life; and second, his aunt had gone out to lunch somewhere where he was not invited, and had done something that showed she considered he was quite grown up. She had given five whole shillings for himself, and had told him to go to a restaurant and get himself a really good meal; and the time when our story begins he was walking along a street looking for a restaurant, and right away inside himself, where he hoped his lunch would be before long, he was quietly gloating over the thought of what he would have to eat. And no wonder, for the list began with sardines, of which he was specially fond, and ended with jam pudding and an ice. Doesn't it make you hungry just to think about it? At last he found a restaurant, and for a minute he was rather nervous about going in, because it looked so magnificent. But he was not eighteen for nothing, and so he gathered his courage together and entered the swing doors.

He was rather early, and scarcely anyone else was there except magnificent-looking waiters, who stared at him. But there was a band that was already playing, and it so far cheered him that, despite his nervousness, he sat down at a large round table laid for six. The waiters glanced at one another, and then a stout one, who looked as though he was somebody's grandfather, came and took his hat and said, 'Good morning, sir. What can I get for you? Nice weather, sir, for the time of year.' Gerald quite agreed about the weather, but he did

not like to say so. What he did like was being treated like a really grown-up person. He was just going to tell the grandfatherly waiter about the sardines, when that functionary drew his attention to three different printed lists that were on the table before him, and Gerald realised suddenly that at magnificent restaurants they print their lists of things to eat in French. Of course, a boy of eighteen felt bound to at least point out the French names for what he wanted, and Gerald wondered wildly what was the French for jam pudding. He could not remember either that or the French for sardines, and he began to look through the lists in the hope he might happen on what he wanted and recognise it in its French garb. But almost the only word he recognised was *pommes de terre*, which he hated, and *salade*, which he did not like. This was very confusing, and he felt hot about nothing, and when the waiter, waiting so patiently, coughed because he had nothing else to do, Gerald got quite frantic. After one hasty last glance he decided he must order something so as to get the waiter away and examine further in his absence. So he put his finger on the smallest list and pointed to the top line. 'Some of that,' he said, as though he ordered it every day. 'and,' he added, to impress the waiter, 'mind and have it quite hot. I hate things half cold.' The grandfatherly waiter bowed and rubbed his hands, and smiled and coughed, and looked extraordinary, and coughed again. Then he made himself quite solemn and said, 'Very sorry, sir, but the band's playing that just now,' Poor Gerald had pointed to the music programme.

Of course, there was nothing for it but to laugh and own up to the waiter just how things were; and the waiter was quite kind and took his order in English and brought him what he wanted, and suggested stone ginger-beer for him to drink. Another waiter with a metal chain round his

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MODERN CHURCHMEN AND UNITARIANS

By **S. H. M^{LL}ONE, M.A., D.Sc.**

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamphlet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form **for wide distribution.**

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neck brought this, and as he poured it out he said to waiter number one, 'I expect the young gentleman went to a school where they didn't learn French.' 'Or,' said the grandfatherly waiter severely, 'perhaps he didn't learn his lessons when he was younger. There's some——' Gerald was quite glad that the noise of pouring out the ginger-beer prevented his hearing the rest of the sentence. He had a good drink, and then muttered to himself, 'Shouldn't have felt such an ass just now if I really had stuck to lessons.' And he spoke the exact truth.—

The late Rev. J. G. Stevenson.

Ulster Unitarian Christian Association.

How many members of our various Churches, are acquainted with the history of this Association? Formed nearly fifty years ago in consequence of dissensions in two previously existing Societies, viz., The Unitarian Society for the diffusion of Christian Knowledge, and The Northern Sunday School Association, it has, despite sharp criticisms and at times indifferent support, done good service for our Church body.

The Unitarian Society was established in 1831 and the Northern Association in 1838. From 1872 to 1874, there were several very heated meetings in which the action of the Committees of both were sharply criticised for allowing certain books to be sold in the Depository which were considered as "impugning the authority of the Christian Religion as embodied in the Holy Scriptures."

A resolution dissolving the Unitarian Society was brought forward at their meeting on 3rd May, 1875, and, would our readers note, this was carried at 3 o'clock on the morning of 4th May, by a vote of 273 to 201. Truly our forefathers were more interested in those days in their Church affairs than we

to-day. The resolution proposed by Rev. C. J. M'Alester and seconded by Dr. Gawin Orr, our oldest living member, called for dissolution and equitable division of the property of the Association among its members. Unfortunately the minority would not agree to this, and not wishing to take any legal action, the majority decided to withdraw and form a new Association. The first treasurer was Richard Patterson and the joint secretaries were Revs. J. Scott Porter and C. J. M'Alester. The premises, 29 Rosemary Street, were generously vacated by Mr. Geo. K. Smith, and after some alterations were opened as a Book Depository, Mr. Richard Patterson presenting a mahogany counter. The first agent was a Mrs. M'Ninch, a former agent of the First Society, who was given a salary of £15, a commission of 5/- on sales, allowed to sell stationery on her own account and the use of dwelling house attached. The Depository was opened 1st May, 1876, a Proposal Book was kept, in which every subscriber was at liberty to enter the name of any book or tract, which he might recommend for purchase and sale. The Committee to consider and act on these proposals.

The First Annual Meeting was held in the Working Men's Institute, corner of Queen and Castle Street, W. J. C. Allen in the chair, and later in the evening Charles Murland. Amongst those taking part in that eventful occasion was the Rev. Alex. Gordon, then of Norwich.

The individual subscriptions the first year amounted to almost £100, and donations towards Depository, etc. £300. The names of some of the foremost citizens in Ulster are on the treasurer's list, showing the widespread interest and hearty support given the Association at that time, no less than nineteen churches outside Belfast being represented. The Association was particularly active in the promotion of Sunday School work, and arranged conferences of people

interested. The first one was held at Holywood, and a very interesting and well attended meeting is reported.

In looking over the Treasurer's first report, one is particularly struck by seeing no less than 28 subscribers from Ballyclare, 23 Clough, 29 Dunmurry, 27 Holywood, what a contrast to the present day list. Surely it is possible in these later times to manifest some of the zeal and liberability which characterised our predecessors! Our opportunities for the diffusion of a true and unfettered faith are quite as great, and challenge us to be up and doing. Cannot the association count on a wider support?

Theodore Parker.

Theodore Parker was born in 1810, the youngest of eleven children. Theodore means "One sent from God," and certainly the subject of this sketch justified his name, he was in youth slight and sickly, did not join with other boys in their rough games, delighting in flowers and in books. At fifteen he surprised his people by announcing one evening that he had entered Harvard University that day. His father pointed out that he had no money to help him. Theodore explained that he would borrow books and study at home. He made some money teaching and when twenty years of age entered the Divinity School. He was very studious and a brilliant Greek and Latin scholar. In 1836, he was installed in the West Roxbury Unitarian Church. About this time Emerson was being severely condemned for his essay on Nature. Emerson had been compelled to resign his pastorate on account of his advanced views. Theodore Parker spoke in his defence and was criticised. Boston at that time was particularly

rich in clever and prominent people, Emerson, Thoreau, Alcott, Channing, Dana, Fuller. Many of these came to hear Parker preach, and in course of time he was invited to give a Thursday lecture. The Thursday lecture was a very old institution of Boston, principally for the benefit of the clergy—to be invited to give a lecture was a great honour, Parker so impressed his hearers, that he was invited to give another. These lectures as well as other addresses, raised quite a discussion, and the Boston Unitarian Association notified Parker that they were not in agreement with his views.

A Boston merchant, Chas. M. Ellis, invited Parker to come to Boston and with some friends they rented a Theatre. This move was so successful that in a short time an organization was effected under the name of "The Twenty-eighth Congregational Society of Boston." Soon a larger Hall was taken. This "The Music Hall," could seat three thousand, and for fourteen years Parker spoke there every Sunday to audiences of from one to three thousand. People went to Boston for hundreds of miles to hear him.

In his sermons he was brief, direct, and spoke so that all could understand him. He preached over nine hundred sermons, all were written out with great care, but he scarcely referred to them. But the severe strain on a by no means strong constitution of delivering an average of four lectures a week gradually lowered his vitality, and a trip to Europe in search of health was taken too late. He died in Florence in 1860, aged 50 years, and in the Protestant Cemetery, not far from the grave of Elizabeth Browning, his remains were laid.

We would ask our Readers to support our Advertisers, and to mention this Magazine when obtaining articles.

In Sunny Spain.

II.

Andalusia or Andaluci'a is one of the most fertile districts in Spain. Its name was originally Vandalusia from the Vandals who overran it in the 5th century. the Spaniards however, say the name comes from another source. Santa Lucia was looking for a country to govern and came hither. She was so enchanted she thought she had reached Paradise. "That is where I would like to dwell," she said and a voice replied "Anda (go) Lucia." Granada, one of the chief towns of the province has a splendid situation. Here it is said "the charm of Spain is concentrated" and here is the Alhambra of whose beauty we had heard so much. It was dark when we arrived at Granada and after undergoing a siege of porters and cabmen "like Bedlam let loose," and a long drive over rough streets, we reached the Washington Irving Hotel, a haven of rest and peace in the Alhambra Park. We could not discern anything en route so we retired for the night full of expectation of what would greet our eyes in the morning. The Park was a fine Avenue lined on either side by English trees which had been brought over by the Duke of Wellington. The Spaniards were so grateful to him for releasing them from foreign yoke that they presented Wellington with a large estate in the neighbourhood of Granada. The Alhambra Palace was our first objective. We passed through the gate of justice, a splendid piece of masonry erected by the Moors in 1348. On the keystone of the outer arch there is a hand engraved and on the keystone of the inner arch a key. So impregnable did the Moors consider their position they said until that hand could grasp that key they could not be moved.

The first building we came upon was a horrid act of vandalism. It was the Palace begun by Charles the 5th and built out of money he had

levied upon the Moors. He found the Winter Palace of the Moorish kings too small for his requirements, and in order to construct a palace to his liking a good deal of the lovely moorish work was torn down. His effort got its deserts. It remains unfinished and an object of indignation to everyone who passes by. By a very ordinary little door we entered certain precincts of the wonderful Alhambra Palace. The Moors were terribly afraid of the "evil eye," and so they made the exterior of their building as unattractive as possible.

We first visited the Court of Myrtles. Down the centre is a long pool of water with a myrtle hedge on either side, at the end is a beautiful arcade and the tower of Comares as a background making a wonderful reflection in the water. Out of this Court we entered into the Court of Lions, that wonderful path surrounded by arcades, whose walls Hare says are "like a petrified veil of exquisite lace." The slender pillars, 124 in number, are of marble and each has a different capital. The fretwork walls are of plaster of Paris, cut in arabesques of wonderful design. In the work there is no reproduction of any living creature. There is a fringe all round of Arabic inscriptions, mostly quotations from the Koran. When the Moors met one of their kings returning from a great victory, he replied to their shouts of welcome "There is no conqueror but God." That this text should be impressed upon the beholders it is repeated here over and over again.

In the centre of the Court is the famous fountain. The marble basin is supported by animals called lions but some one has said they bear "no resemblance to anything in heaven above or on the earth beneath." Although featureless and ugly there is a certain dignity about them. To the right of the Court is the Hall of the Abencervages in which a terrible tragedy took place. Boabdil, the last

of the Moorish kings, heard of an intrigue between his wife and one of the Abencervages. He invited 36 of the chiefs to a banquet. He ordered that one by one they should be called out and beheaded at the fountain. Blood stains are pointed out in the marble floor to this day. However, the iron in the water is supposed to be responsible. The beautiful doors do not work on hinges but on pivots let into the floor and the cross beam above. The room on the opposite side is the Hall of the "Two Sisters," so called from two white slabs of marble in the floor. Here the Moors have excelled themselves in decoration. There is a beautiful dado of the famous Azulegós or glazed tiles, and the wonderful roof of honeycomb pattern is said to be the finest piece of the kind extant.

At the end of the Court of Lions is the Hall of Justice. It is divided by arches into seven sections and here the art of the Moors runs riot.

Off the Court of Myrtles, in the Tower of Comares, is the Hall of the Ambassadors, the largest room in the Palace. There are 200 different designs in stucco work on the walls. The ceiling is of hardwood carved like gems inlaid with mother of pearl. Boabdil's father had murdered the children of his erring wife at the Fountain of Lions and Boabdil would have shared the same fate only that from an upper window in the Tower his mother let him down by her silken scarf into the valley below. By the irony of fate Boabdil held the Council in this Tower to consider about the surrender of Granada.

There are three different styles of Moorish architecture. The Mosque at Cordova, great and strong; the Giralda at Seville and that of the Alhambra, beautiful and light. The Moors began the Alhambra Palace in the 13th century. Alhambra means "Red" so called from the ferruginous soil on which it is built. It suffered terribly from the reckless hand of man and

from neglect. The Spanish monks hated the Moors and in 1492 when the Palace fell into their hands they filled up the beautiful fretwork with such a thick coat of lime it took a pick axe to remove it. They effaced the painting and gilding and destroyed the furniture. In 1524 Charles V. sacrificed rooms in order to build his palace. In 1710 the French used the palace as a barrack and destroyed the beautiful Mosque. They blew up several towers and that the entire building did not meet with the same fate was due to a brave corporal who at the risk of his life extinguished the fuse. Up to 1842 the Alhambra was at the mercy of thieves and vendors of curios who sold all they could lay their hands upon and there was a gipsy camp within its walls. Then in 1862 Queen Isabella visited the ruins and placed them in competent hands to be restored, giving a grant for that purpose out of her own private purse. The Alhambra is magnificently situated. It is built on a long ridge and is encircled by walls. The view is glorious. Below lies the picturesque town and beyond it the great Vega or plain like a green sea, and in the distance the snow capped Sierra Nevada, a grand range of mountains 11,675 feet high. It is said they rival in beauty the Swiss Alps.

The Generalife, the summer palace of the Moorish kings, has some fine decorations, and there is an interesting collection of portraits of the Spanish kings. But the great charm of the place is the Garden Fountains, long pools of water in which the arcaded building is reflected; quantities of roses and many kinds of flowers and shrubs make an ideal picture. The modern town of Granada is not attractive but there are delightful old bits and quaint balconies and narrow streets. The Cathedral is said to be a fine specimen of the Graeco-Roman style, and the architect intended it to be second to no church except St. Peter's. It was begun in 1523 and consecrated in

1561. In the Chapel Royal, Ferdinand and Isabella occupy one tomb, and their mad daughter Joan and her husband, Philip the Handsome, the other. These mausoleums are counted the most magnificent in Europe.

“Outlines of the History of Presbyterianism in Ireland.”

The Synod of Ulster was probably induced to enforce subscription to the Westminster Confession, in the year 1705, by certain events which had occurred amongst the Presbyterians of Dublin, a few years previously; and, for the better understanding of those events, it will be necessary to advert, very briefly, to the rise and progress of Protestant Dissent, in the South of Ireland.

Towards the end of the reign of Elizabeth, several respectable Puritans fled from prelatical persecution in England, and settled in Dublin and its vicinity. These were joined by a few Scotch families, who participated in their dislike of episcopacy, and in their love of religious liberty. Being thus drawn together by Christian sympathies, they assembled for religious worship in *Wood Street*; and there the congregation continued to meet until the year 1762, when they erected the present Meeting-House of *Strand-Street*, which is still occupied by a numerous, independent, and most enlightened worshipping Society, and whose pulpit has been filled by an uninterrupted succession of eminent ministers. One of its Pastors, the late excellent Dr. James Armstrong, calls this Society “the *primary* congregation of Dublin Dissenters,” whilst the late Dr. Bruce, who was generally most accurate in his statements, claims the distinction of *priority* for the congregation of *Cooke-Street*—a Society which eventually merged into that of *Strand-Street*, in the year 1787. In this instance, Dr. Armstrong is evidently correct, as *Wood-Street* continued to exist during the reigns of

James I and Charles I, and was supplied with preaching, for some time during the Commonwealth, by the celebrated Dr. John Owen, Stephen Charnock, and other Ministers; whereas *Cooke-Street* only became a congregation in the year 1668—about the time in which *New-Row* (now *Eustace-Street*) and several other Protestant Dissenting congregations sprung up, in Dublin, owing to the Act of Uniformity passed by the servile Parliament of Charles II. in the year 1662. Previously to the passing of this persecuting enactment, and especially during the Commonwealth, several small Societies of Protestant Dissenters, chiefly Independents, had been established in the principal cities and towns of the South of Ireland. The first pastors of those humble Churches were generally regimental Chaplains, or the domestic Chaplains of noble and wealthy families who had carried with them from England the principles of religious liberty. Those families and their retainers, with a few Puritan colonists from England, and some Scotch Presbyterians, chiefly constituted the early Dissenting Congregations. They were all men, however, of genuine piety, sterling principle, and ardent Christian zeal; and many of them had perilled life and fortune, for the maintenance of truth and freedom. This small but noble army of Confessors received most valuable accessions in the year 1662, when, in consequence of the infamous Act of Uniformity, 2,000 glorious Protestant Ministers in England almost simultaneously resigned their livings in the Church, and cast themselves and their families, for conscience’ sake, upon the charity of the world and the protection of heaven! Blessed be God, few of them were left utterly destitute. The noblest and the best of their people adhered to their ministry—worshipped with them in private house and secret conventicles—and laid the broad and firm foundation of that honest and enlightened Protestant Dissent to whose influence we are indebted for so many of the

rights and liberties which we now enjoy, in this great empire.

Ireland was included in the Act ; and, providentially, she possessed men of eminent position and eminent talents, fitted to sustain a great cause, and to live in perilous times. Those illustrious men were, without exception I believe, English by birth or by descent ; but I rejoice in them as ornaments of human nature ; and when I consider *their* mighty sacrifices for truth and liberty, in those dark days of civil tyranny and religious persecution, I almost blush to think that *we* have valued ourselves, to any extent, on account of the trifling toils and trials which we have endured amidst the cheering support of our fellow-believers, the generous sympathy of the wise and good in all Churches, and the happy protection of righteous human laws. The martyrs of 1662 were not confined to Dublin ; but there, assuredly, as the seat of learning and of government, they sacrificed most and suffered most ; and I heartily rejoice to record their names and dignities, with a view to confirm a reverence for Christian integrity and in the minds of the young, and to raise, if possible, a blush upon the face of the timid, the time-serving, and the selfish, who are always ready to sacrifice conscience at the wretched shrine of fashion, convenience, or worldly interest. The following List of the noble Confessors of Dublin is probably incomplete ; but I extract it from a memoir by my valued friend, the late Dr. Armstrong, as the most accurate which he was able to obtain :—

Rev. Samuel Winter, D.D., Provost of the University ; Rev. Samuel Mather, Senior Fellow of Dublin College ; Rev. Edward Veal, Senior Fellow of Dublin College ; Rev. Josiah Marsden, Fellow of Dublin College ; Rev. Stephen Charnock, Fellow of Dublin College ; Rev. Nathaniel Hoyle, Fellow of Dublin College ; Rev. Robert Norbury, Fellow of Dublin College ; Rev. Gamaliel Marsden, Fellow of Dublin College ; Rev. Thomas Harrison, D.D., Minister of Christ Church ; Rev.

Edward Baynes, Minister of St. John's ; Rev. Robert Chambres, Minister of St. Patrick's ; Rev. Samuel Cox, Minister of St. Catherine's ; Rev. William Leclaw, Minister of Dunboyne.

When we consider that the almost invariable rule of Government was to raise the Provost of Dublin College to the Episcopal Bench, and when we reflect upon the rich endowments enjoyed by the Fellows of the University, as well as the distinguished ecclesiastical honours to which they could look forward, we are enabled to form some estimate of the Christian magnanimity and generous sacrifices of the illustrious Samuel Winter and his noble Associates—men whose sterling integrity causes us to blush for the miserable creatures of our own times, whom a woman's smile, the fear of a great man's frown, or the hope of some pitiful worldly advantage, can, at once, turn aside from the onward path of truth and duty. We feel no surprise, that men rendered equally illustrious by their learning, their virtues, and their voluntary sufferings for conscience' sake, should have drawn around them the best and most enlightened portion of the Protestants of Dublin. Persecution in this case, as in most others, under God's providence, defeated its own designs, and conferred a dignity and stability upon Dissent, in the Metropolis of Ireland, which, otherwise, it would never have obtained. Provost Winter and Samuel Mather founded the congregation of *New-Row*, now *Eustace Street*; Robert Norbury established the Congregation of *Cooke-Street*, which a century afterwards, became incorporated with *Strand-Street* ; and Edward Baynes collected a respectable Worshipping Society, in *Plunket-Street*, which joined *Usher's-Quay*, in the year 1773. Stephen Charnock and Edward Veal officiated, for several years as joint Pastors of the early congregation of *Wood-Street* ; and Thomas Harrison became Minister of *Cooke-Street*, where his extraordinary Scriptural knowledge obtained for him the appellation of "the walking Bible."

Of the other Dublin Martyrs, a few returned to England, as Dissenting Ministers; but, of the subsequent history of the remainder, I have been able to find no record.

The Dissenters of the South, however, had no distinct form of Church Government amongst themselves, at this period of their history. Some of them had been Episcopalians, some Puritans, and some Presbyterians; so that their only bond of Union appears to have been their unanimous hostility to Prelacy. In point of fact, they were, practically, Independents—that is, every Congregation regulated its own concerns, without any control or interference, on the part of any Church Court. The Ministers of Dublin and the neighbourhood held occasional Meetings, for mutual counsel and encouragement; and similar Meetings were held by their fellow Nonconformists in Munster. Those Meetings have been called *Presbyteries*, by Dr. Armstrong and others; but, I believe, they were merely friendly Associations, without any fixed Laws or regulated Authority. The Rev. Joseph Boyse, one of its Members, termed the Dublin Meeting a *Consistory*, and others called it the *Associated Body of Protestant Dissenters*; but the Rev. Thomas Emlyn, who was Minister of Wood-Street from 1691 until 1702, says that there was no Presbytery in his days. Indeed, I very much doubt, although they had long been called Presbyterians, whether there was any genuine Presbyterian Order and Authority, in the South, until the time of the late Dr. Armstrong; and, assuredly, whatsoever may have been their religious opinions, they were always, what their successors of the Dublin Presbytery continue to be, Christian *freemen*, unshackled by human creeds, and admitting no standard of Faith except the Word of God. Notwithstanding this want of established Presbyterian order, however, the Dublin Ministers held friendly intercourse with the Presbyterians of the North, and their Deputies were, on many occasions, permitted to sit and deliberate with the General Synod of Ulster.

Forgiveness and Karma.

Three words are commonly used in Christian teaching—Atonement, Forgiveness, Salvation. The old English forms of these words are At-one-ment (reconciliation), Forth-giveness and Health (Wycliffe Bible). These old forms convey meanings more in accord with Liberal Christianity of to-day. Orthodoxy teaches that the Second Person of the Trinity incarnated in Jesus Christ, and made a vicarious atonement to satisfy the First Person of the Trinity, and to purchase man's salvation from everlasting punishment. In the first thousand years the teaching was, that the price was paid as a ransom to the devil, under whose power man had to come. At the beginning of the second thousand years, a change in the teaching was brought about by Anslem, Archbishop of Canterbury in his book "*Cur Deus Homo*," who taught that the sacrifice of Christ was necessary to indicate the justice of the Father in extending mercy to sinful man. The Third Person does not seem to have any say in the transaction. A vast mass of theology has arisen in consequence of this teaching which has obscured the doctrine of Forgiveness as taught by Christ. The subject of the "*Forgiveness of Sins*," was consequently a very suitable one for the Synod Lecture, and all readers of this magazine have had the opportunity of reading the lecture.

One remark Mr. Hall makes may need some explanation. It is the reference to the story in Mr. Fielding Hall's book, the "*Soul of a People*," of a Burmese boy, who stole something from his English employer, and was sent to jail; and when his imprisonment was over, came back again to his employer, quite cheerfully expecting to be taken back again, now that he had had his punishment, and was surprised at his employer's refusal, because of the stigma on his character which remained, a thing which the boy couldn't understand, and no amount of argument could

convince him, that there was any need for any such thing.

Our lecturer remarks that this story has appealed to many broad-minded Christians, but here also the idea of Karma reveals itself as a debt and credit account providing no opening for forgiveness. Karma has many definitions. The word means "action," and consequently re-action, and thus it is referred to as the law of compensation, the law of cause and effect, of sowing and reaping. Emerson's essay on Compensation comes somewhat near to it, but objection is taken to that as being impossible in one life, to act out properly, more than one life would be required. Hindu and Buddhist, and others would maintain that deeds done in the body can only receive their reward in the body. Whatever the boy's idea of the matter might be, it does not follow that the teachers of religion would claim that the Karma of the theft was amply met by imprisonment, the stigma and the distrust would also be part of the Karma, and the tendency set up by the theft, which unchecked would become a habit. That there are causes set going which must work themselves out according to the Great Law, is dealt with at length, in the "Pistes Sophia," a gnostic treatise, where reference is made to the statement "verily thou shalt not come out from thence until thou hast paid the uttermost farthing." The Pistis Sophia states that the mysteries of Jesus were for the remission of sins. That is to say, the forth-giving power of God is always available, when he is turned to, and when man strives to become at one with Him, to heal the sin-stricken soul. The forgiveness therefore is as much part of the law, as any painful consequences, and those who believe in Karma, would speak of the ceasing of Karma and liberation under such conditions.

ULLIN.

We believe and declare, that it is the first duty of the Christian to manifest his faith by works of Christian love.

A Sailor's Log.

[The following letter, written by a Sailor on H.M.S. Hood, once a scholar in one of our Sunday Schools, will be of interest to our readers. The opportunity of publishing it we owe to the kindness of the Rev. J. A. Kelly, to whom the letter was sent.]

DEAR SIR,

A few lines from one who is at present time of writing in Canada, one of H.M.'s many vast Dominions.

I have had a very good run around this oblate spheroid and although it has not bettered me financially to any great extent, I know something firsthand.

We had a great time in Australia the land of the kangaroo. The people were hysterical over us as we steamed into Sydney Harbour which was our last port of call in Australia. Sydney has a magnificent harbour miles in extent, and of great depth for a harbour of that size.

The black people of this earth suffer from some horrible complaints and most of these complaints are well-nigh incurable.

I saw several cases of elephantitis. This does not affect Indians, i.e., Senegalese, Hindoos, Punjaubees, etc. The leg from the knee downwards swells to an enormous extent until the foot has disappeared and the limb has the appearance of an elephant's foot. I saw one 11 inches in diameter. Another case was a chap who was covered with small sores, and sweat and flies made him a sorry object. Where there are Asiatics, there is an awful amount of syphilis and some of the cripples are absolutely fearsome in look. It makes a lump rise in anybody's throat.

There is no good in me trying to describe the physique of any native as a port is always misleading, but the South Sea Islands. We called at Fiji and passed close to Samoa. The South Sea Islanders are a very robust looking and fairly intelligent crowd. although the white man has brought

them consumption and a few other bones. The Maoris of New Zealand are the most robust of any coloured people (bar perhaps Patagonians) and they are undoubtedly the most intelligent; but they are not in the tropics and they have great natural wonders in their geysers, trees, etc.

All these races have a short life. They reach maturity very young and are old men and women at 30 or 35.

It is as natural for the Fiji natives to sing in harmony (3 parts) as it is for the better educated people of Wales, and in its way, is quite as beautiful. I have heard both. I went to a service in Suva chief town on Vita Levu one Sunday evening and although I could not understand a word, I thoroughly enjoyed myself, and I cannot lay claim to a great sense of music or poetry, although I like to hear both.

It is delightful to go swimming in the tropics in lovely warm water, providing one does not encounter any water snakes (such as abound round India) and dozens of other belligerent reptiles, which are to be found all over where there is comfortable warm water. Ceylon, Singapore, Jamaica. We were not allowed to go swimming over the side until we reached Fiji and then we had to go ashore first. The first time we swam in the open front was over the side at Honolulu, Hawaiian Islands. We had a very interesting passage through the Panama Canal. The vegetation round it is the freshest I have ever seen as it is sprayed regularly with insecticide. Panama Canal, it is not much in the way of engineering although I daresay it is a great surveying feat and has a wonderful system of electric trains, lights and electric 'mules' used to haul and guide the ships through the locks.

Quebec is a fine place from the point of view of an ecclesiastical architect. Here it is a case of 10 men—one church. The people are all French Canadians and Roman Catholics. There are several Nunneries, Convents Monasteries and different orders of

Monks to be found inside a comparatively small radius.

Topsail Bay in Newfoundland will be interesting, but just now I am more interested in Ireland and my time of seeing it and its unequalled people. I speak of All Ireland.

JOHN M'BRYDE.

Opportunity.

They do me wrong who say I come no more,
When once I knock and fail to find you in:
For every day I stand outside your door,
And bid you wake and rise to fight and win.

Wail not for precious chances passed away,
Weep not for Golden Ages on the wane;
Each night I burn the records of the day;
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanquished joys be blind and deaf and dumb;

My judgements seal the dead past with its dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hand
and weep;

I lend my arm to all who say *I can!*
No shamefaced outcast ever sank so deep,
But yet might rise and be again a man!

Art thou a mourner! Rouse thee from thy
spell!

Art thou a sinner? Sins may be forgiven!
Each morning gives thee wings to flee from
hell;

Each night a star to guide thy feet to Heaven.

WALTER MALONE

The Business Agent, the Rev. G. F. Slipper, earnestly asks for the early payment of all outstanding accounts for the Magazine. Some of these are now considerably over-due, and it would greatly facilitate the balancing of the accounts if prompt payment were the practice.

A Munster Church.

Within the past few months one of our few churches in the South has been officially closed, and ordered to be sold by the Free State Charitable Commissioners.

The Clonmel congregation was founded by Cromwellian settlers about the year 1666, and for a time its members were greatly harassed by the Episcopal authorities, several being put in gaol. Previously, in 1660, the Dissenters as they were known met in a house some two miles outside the town to protest against the arrest of the occupier, Thomas Batty. A company of soldiers surrounded the place, and marched the whole company to gaol. This Thos. Batty was the first treasurer and it would seem from his account book that he acted in the same capacity for congregations in Cashel and Dungarvan, but these did not last long. A lease of the old Franciscan Church was obtained, and a Mr. Wood became the first minister. Revs. Palmer, Ford, and Carr succeeded in order. In 1706, Rev. John Shaw was minister at a salary of £100 a year made up by a personal levy. Among the Trustees in the long history of the congregation up till 1916, there was always a Bagwell—the present manager of the Great Northern Railway is a direct descendant. At the Synod of Munster meeting held in Clonmel, 21st July, 1726, the following resolution was passed:—"We do think ourselves in duty bound in compliance with the request and application of the Presbytery of Antrim to hold ministerial and Christian unionism with them—being persuaded we shall thereby be enabled to contribute to maintaining the truth and interests of the Protestant cause, and rights and liberties of the Christian Church." The Minister at this period was Rev. Wm. Jackson. He was succeeded about 1734 by the Rev. Mears of Newtownards, who held pronounced

Unitarian views. In 1747 Rev. Mears accepted a call to Dublin and was succeeded by Rev. James Mackay. About this time a Manse was built adjoining the old Franciscan Church. Rev. John Patten succeeded in 1756, and the Trustees agreed to pay him a certain amount "as long as his deportment and behaviour as their stated minister and preacher of the Gospel shall be agreeable to the majority of said congregation, and no longer." This does not read like the Presbyterian form. About 1770, a prominent member wrote of the congregation as sinking, but apparently the coming in 1789 of the celebrated Dr. Wm. Campbell of Armagh revived it. In his younger days he had been a tutor in the Bagwell family, and it is probable that through their interest he settled in Clonmel. During his pastorate the present church was built on a site given by John Bagwell. Rev. James Worrall, for some years in Larne, succeeded in 1807, for a considerable period he was also the local postmaster. Rev. Wm. Crozier followed in 1824, and in 1827 the majority of the congregation seceded and formed the Scots' Church, being mainly Scotch employed in a new distillery and flour mills. Rev. James Orr succeeded in 1833 and on his death in 1882, supplies filled the pulpit until recent years. A claim by the Presbyterian minister in 1913 to an annuity from the Donoughmore estate resulting in confirmation of payment to the minister of the older congregation, necessitated the appointment of a regular minister and in 1916 the Rev. Altred Amey was installed, who had the sad experience of seeing the small congregation wiped out by death and removal.

Beauty is the emotional expression of the Unity of God. Truth is its intellectual expression. Goodness is its expression in action. Behind their expression Beauty, Truth and Goodness are one.

Taking Jesus in Earnest.

[Part of a striking sermon delivered by Dr. H. E. Fosdick in Manchester last June, during his preaching tour in Great Britain.]

"To take Jesus in earnest and to endeavour the reproduction of His spirit in our life is the most challenging endeavour that the sons of men have ever undertaken. Is it not because we have lost this spirit of high adventure that so many of our young people in particular find our Christianity oft-times dull and stupid and unenterprising? How much of our Christianity is associated with relaxation, with peace, when the quiet of the week's first day falls over woodland and field, and the Church bells peal their lazy call to worship. How restful is the scene, and if you asked what is the cause of this unearthly quiet that has fallen over man's toil, the answer is religion. Even in the City where the machinery of life never stops, and human footsteps are never still, to how many people does the Church mean chiefly relaxation, letting go. No-one could deprecate that aspect of religion. We all need peacefulness and tranquility, but what a difference there is when you step back from that kind of modern Christianity unto Gallilee and watch the Master gathering around Him twelve young men for the most risky and adventurous enterprise in the spiritual history of man, and saying 'If any man come after Me let him deny himself and take up the cross and follow Me.' Evidently Christianity in its origin meant taking Jesus adventurously in earnest. It is because we so often have lost that spirit of risky and dangerous adventure for Christ out of our Christianity, that young people in particular say 'Oh Christianity is for the weak, not for the strong.'... Sometimes they put it into a phrase that stings. 'Christianity' they say 'is for women and children, not for men.' Well the first answer to that is plain. Christianity is for

women and children. Our mothers were women, Christianity made them so beautiful that heaven to some of us to-day is a glorious and homelike place because they are there. Some of our children are going to be women. The only hope we have for height and purity of character in these days is the influence of Jesus. Where did you get that idea that when you said 'Christianity is for women and children' you had said something against Christianity? If you mean that Christianity is for the weak and not for the strong, the reply is ready. Christ weak? Look at the men He has mastered. If you would estimate a magnet look at the bars of iron it has lifted and bound to itself. If you would estimate a Leader look at the personalities who counted it their pride to call Him "Lord." When some youth with smooth cheek and chin quite innocent of the first dew of a beard comes over against me to say Christianity is for the weak and not for real men, oh how I love to answer him. Was Paul a real man? Would you have stayed by him for a week? Would you have sat in a Roman prison and the night before your death write 'Now I am ready to be offered up, and the time of my departure is at hand'? Was Augustine a real man, whose towering intellect commanded the mind of Western Europe for centuries after he had gone? Was Martin Luther a real man? Was Latimer a real man, saying as he burned at the stake 'Be of good cheer, Brother Ridley, and let us play the man, for we shall this day by God's Grace, light such a candle in England, as I trust shall never be put out! Was Livingstone a real man, and how long would you have followed his travels through the jungle? You can say anything else you want to say about Christianity, but he who knows its history, its far flung battle line across the world, the sacrifices it has called for, the men Christ has mastered, would never think of saying it was for the weak and not for the strong. Mark you, the souls that thus have been the

glory of Christendom have all this one quality, they took Jesus tremendously in earnest. Well for my part part I have made up my mind that whatever it may cost I am going to try to make Christianity mean that. About War, for example. How can a man take Jesus in earnest after the last years we have lived through, and not see that War is utterly unchristian, and it cannot be reconciled with His methods, that it means everything He does not mean, and that it means nothing He does mean, and that it is a more blatant denial of every Christian doctrine about God and man than all the atheists on earth together could devise. The more I know of War, its cause, its methods, its results, the appalling welter of lives when it is here and its futility when it is gone to achieve high spiritual aims that men ought to set their hearts upon the more it becomes part of my loyalty to Jesus to feel about War as Wilberforce did about slavery—something to be driven back and back until the

intolerable curse of it, in Christ's name, is gone. I never have taken the absolute pacifist position, but I do know this that in the name of Jesus it is going to take a great deal to persuade me to sanction or participate in another War.

Now in conclusion there is just one more comment I want to make. This approach to the meaning of Christianity is the most humbling approach there is. It does drive a man back on God. You tell me to be a Christian is to believe a certain set of theological principles and I can do that by myself. You tell me to be a Christian is to join the one true Church, and I can do that by myself. You tell me to be a Christian is to go through certain rituals and liturgy, and I can do that by myself. But you tell me that to be a Christian is to take Jesus in earnest and reproduce in my life His spirit. I cannot do that by myself. 'Wretched man that I am who shall deliver me from the body of this death?' "

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Reports.

Belfast—First Church.—The Annual Excursion of the Sunday School was held on September 20th. Usually held in June, it was postponed on account of the unsettled weather. Perhaps, as a consequence, the number which made the journey to Newcastle was not as large as usual. Still, the scholars and teachers were well represented, as were also parents and friends. For the greater part of the day fine weather prevailed, thus permitting of excursions by sea or country, and many pleasant experiences were thus gathered. On arrival a substantial lunch was served in the Station Pavilion, under the supervision of Mr. M'Crum, Miss Hewitt, Miss Kennedy and Miss Nan Newman, ably supported by many friends. Later, the party re-assembled in the Pavilion for tea. The usual sports were held, followed by round games, these being energetically enjoyed. A well-satisfied and happy party made the return journey to Belfast. The Women's League will open its session on Wednesday, October 1st, in the usual room, in the Central Hall. A good attendance of members is hoped for, while new ones will receive a very hearty welcome. Last session's success should prove an inspiration for the forthcoming winter.

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Clough.—The Sunday School excursion was held on Saturday, July 19th. The party went as usual to Newcastle by the 12 (noon) train from Tullymurry, Dundrum and Annsborough. Lunch was provided for all at the Railway Pavilion, after which the children proceeded to the Promenade and to the sands where they played until the afternoon was well advanced, when rain began to fall and drove all the party back to the Pavilion in time for tea. In spite of the fickleness of the weather, the day was enjoyable, the party returned home by the 7 p.m. train. On Wed-

nesday, August 27th, the adults of the Congregation, 40 in number took the day off and went north by char-a-banc and a motor car to the Glens of Antrim. The weather was fine. The first stop was made at Whitehead, which looked beautiful in the bright sunlight from the hilly background. The magnificent scenery along the coast beyond Larne, charmed the party and there was great demand for information from the "guide." The next stop was at Garron Tower, where after surmounting the slippery slope, dinner was served to appease many an aching void. The views from this headland were not good owing to a heavy sea mist. However after a rest of over an hour, we proceeded to Waterfoot and the Glen. In consequence of recent rains the falls in the Glen were gorgeous, but it was hot work getting through and the paths were wet and slippery. The elders of the party headed the long file and set the pace with the speed of three-year olds. At long last the upper gate was reached where we boarded our conveyances and resumed our journey to Ballymena. The scenery en route was wild and many objects of interest caught the eye, especially a fingerpost indicating the direction to Clough and Ballee, we arrived in Antrim long after our appointed time, where a good tea was made ready for us and full justice was done to it. And we thank the Rev. G. V. Crook, for his kindness in making the arrangement for us. As we proceeded to Belfast in the gloaming we observed that the road was up in many places and the long string of warning lights, red and white, reminded one of the line of buoys in Belfast Lough. When we reached the City we were escorted from the tram terminus by a beautifully illuminated tramcar all the way down Antrim Road. It seemed as if a triumphal entry had been organised for our benefit, it was dark as we sped along southward from the City, and we arrived in Clough at 11-30 p.m. It was a most enjoyable day. Mr. Anthony Donnan and the Minister were responsible for the arrangements.

Comber.—The annual Sunday School excursion took place to Donaghadee, on Saturday, 16th August. We were favoured with excellent weather and the party of about 160 scholars and parents spent a happy day at this bracing sea-side resort. A large number made the trip around the Copeland Islands in motor-boats, while others indulged in various games on "terra firma." Refreshments were provided at the Railway Pavilion by the Ulster Menu Company. Racing, jumping and skipping competitions were arranged for the younger scholars—Messrs Percy Andrews, F. J. Orr and W. Galbraith acting as starters and judges. Our thanks are due to the teachers and friends who took charge of the little ones and helped to make the trip a successful one for all.

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Dromore.—The Annual outing of the Sunday School Teachers and Members of Choir of the above Church was held on Thursday, August 8th. The place selected this year was the ever-popular Newcastle, and the party numbering 26 made the journey thither in Mr. Spence's "Wee Queen," which for comfort and luxury equals the most up-to-date motor car. The weather was on its best behaviour, and by the way, it is wonderful how year after year no matter how bad the weather is generally, this particular function seems to be particularly lucky in getting just that one fine day sandwiched between two bad ones! A stroll around and all returned to dinner in the Slieve Donard Hotel, headquarters for the day, where full justice was done to a well-served dinner. After dinner a short meeting was held in the lounge, where mention was made of the serious illness from which our hostess, Miss Matilda Miniss, had just recovered, and it was proposed that a telegram should be sent congratulating her on her recovery, and at the same time thanking her for her generosity in providing such from year to year. The rest of the day was spent in the usual mountain climbing,

boating, etc., and shortly after tea, the party started for home which was reached safely and in good time, bringing to an end a very pleasant and happy day.

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Killinchy.—The Choir and Bible Class of the Non-subscribing Church met in the Bishop Hall, on Saturday evening, 20th September, to bid farewell and make a Presentation to Mr. J. A. Williams, on the occasion of his going away to the Unitarian Home Missionary College. The presentation took the form of a handsome suit case and dressing case. Mr. J. A. Williams took his B.A. Degree at Queen's University in June. After tea, Mr. J. H. Fitchie occupied the chair, and spoke of the regret they all felt at losing one who was ever ready and willing to give his services with regard to anything in connection with the Church. He also said that they individually felt that while they were losing a true friend, on the other hand they were glad to know that he had made such good progress with his studies, and they wished him every success in the future. Miss M'Ilwrath was then asked to make the presentation, and Mr. J. A. Williams suitably replied. A short Musical Programme followed after which Rev. D. J. Williams thanked all present for the honour they had conferred on his son. The singing of Auld Lang Syne and "For he's a jolly good fellow," brought a very happy evening to a close.

*

Mountpottinger.—The Sunday-School excursion which was postponed from July took place on Saturday, September 6th, when a goodly party visited Killinchy, the journey being made by motors. The outing was favoured with a pleasantly fine day and all enjoyed the excursion very much. Opportunity was taken by many to visit the shores of Strangford Lough, where unfortunately the views were not so clear as on some days, but enough was seen to cause appreciation. Our thanks are due to Rev. D. J.

Williams and family, also the members of the congregation for the manner in which they placed not only the school building and its appliances but also their own valuable services at our command. Now that perhaps members at our various Churches have settled at home after the holiday season it is hoped that there will be some response to the appeal made in our August issue for old photographs relating to the Mountpottinger district, also news cuttings or old reports, etc., which might prove of assistance to our Minister in compiling a short history of the congregation in view of the forthcoming jubilee celebrations which fall due in January. Any help in this direction will be very welcome.

Obituary.

Clough congregation has suffered severe losses recently through death and with profound regret we announce that on Thursday, August 28th, Mrs. Margaret Hogg, wife of Robert Hogg, Carricknab, passed away at her residence; she was a highly respected member of our community, an upright Godfearing woman of sterling qualities; she was always faithful and true to duty, as wife, mother and friend and as a worshipper in Clough. Her funeral to Rathmullen Churchyard on the following Saturday was unusually large, for she had a wide circle of friends. She leaves a husband and a grown up family with whom deep and widespread sympathy is felt.

Miss Annie Moffett, of Tobercorn, died on Sunday, August 31st, at the Infirmary, Downpatrick, at the early age of 24. She was of a bright cheery character, whose promising and exemplary life was cut short by a brief but severe illness; she was a staunch Unitarian, very regular in her attendance at our services; she interested herself in all the activities of the church; everybody liked her and

spoke in high terms of her, and all profoundly sympathise with the parents, sisters and brother in their sorrow.

James Ferguson, the only son of David Ferguson, of Ballykeel, passed away on Wednesday, September 3rd, at the age of 38, after undergoing his second operation at the Infirmary, Downpatrick; he bore his sufferings with exemplary courage and cheerfulness and to the end he hoped he would recover. When the news of his death reached the neighbourhood of his home, all classes expressed their heartfelt sympathy with the bereaved father and sisters. The deceased was highly esteemed and very popular; he was a splendid type of a man, a pattern for thousands; being dutiful and affectionate as a son and a brother he never neglected doing what he could for others. He was an ardent member and supporter of our church; taking an active interest in all its affairs, attending the services with unflinching regularity; a great concourse of friends gathered from far and near on the day of his funeral, which was very large and his remains were laid to rest in Clough Graveyard.

On Saturday, September 13th, Mrs. Sarah Murphy, wife of Thomas Murphy, tailor, Annsborough, died very suddenly, at her residence. She was a faithful member of our church, and in spite of distance attended as often as her duties permitted her; she was well-known and held in high esteem in the neighbourhood. All duties she performed with characteristic faithfulness and thoroughness and was active beyond her strength, she possessed a kindly and bright nature; upright in all things, and broad in her opinions and sympathies, her funeral was attended by a large number of friends and neighbours, her sudden demise evoked profound sympathy with the sorrowing husband and five young children.

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